B79-0054/001 (37)

Bella Coola Indians - Canoe Original Part One XXVIII

This was the last feature of the ceremony and the audience broke up and went out quietly. It was long past midnight and during the lengthy distribution of money there had been unmistakable signs of weariness on the part of the audience.

When interviewed the following morning Schooner was in fine fettle. Happy in the realisation that he had done what was right for his dead daughter he was prepared to take the consequences and his grief was allayed.

Towards dusk on June 30th., the fourth night after Jessie's death, Samuel King and several of his friends went to the cemetery where they kindled a fire near the grave. It is on this night that the dead hold a dance in the land beneath to welcome the newcomer. On this fire were thrown as much of Jessie's clothing as had not been burnt on the day of the funeral. There is no rule governing what shall be burnt on the one occasion and what on the other, but some is always kept for the second date. Among the woman's personal effect placed on the grave was a new sewing-machine. Schooner decided to replace this with an old one belonging to his wife. He went to the grave and exchanged the machines without compunction and with no feeling that he was slighting the dead. Samuel King and others saw the exchange, there was no effort at concealment: Schooner explained it by saying, "She was my daughter, I have a right to do as I like, no one can interfere", and everyone appeared to take it as a matter of course. Samuel King could likewise have made such an exchange if he had so desired.

On the following day, the fourth day after death, Samuel King set out with a friend carrying with him some clean, unused, clothing. They proceeded in an easterly direction for some distance until they came to a small spruce (akpanups) sapling, which the friend bent down into an arch and tied with moq and ix iqw . Samuel King passed through this arch four times sunwise, then the two went away leaving the sapling tied. Samuel then washed in a pool, away from the river, lit a fire on which he deposited his dirty clothing, put on the new and came home. Sometimes the clothing is left in an old stump instead of being burnt. This ceremony cleanses the widower from the impurity of death.

1660 Just before a coffin is closed xxxhasxixxpaundmdxaaxix someone strikes on it once with a stone, then throws the stone out the opening in the side of the house through which the coffin will shortly be taken and along the ground. Then a woman carries fire out through this hole, the coffin follows, and the planks are replaced in position as xx soon as it has passed through. Any woman can carry the fire which is of iqw , not the clothingx of the deceased.

1660 Men always wash a man's corpse, women a woman's.

1661 Slaves were often redeemed from their foreign captors. In this case the returned slave had to pass through a cleansing ceremony to rid himself of his xixx taint before reassumong his usual place in the community.

1661 The relatives of the bridegroom often give presents to a bride on her marriage. Thus M when George Nelson married Samuel King's daughter, Reuben Schooner, mother's brother of the bridegroom, gave her a present as a "blanket". Such a present is termed tzq.

1662 If nunusi m use a song which has been used before on many occasions they expose themselves to ridicule as being inefficient.

1663 A wise man will never select as wife a woman who has been living an immoral life with other men. I think the feeling is that she would probably prove a faithless wife, rather than any prejudice against her for her morals.

1663 Among stalt m s there is a practice of having a female child, often a mere baby, "married" to some manx. The parents of the girl arrange this and select some influentxal man, irrespective of his age, for the bridegroom, the man chosen is always willing to act as it is a profitable transaction for him. When the matter has been settled on both sides the marriage ceremony is carried out, though the bride is not present. Her family give to the xxidaxxnaxhax bridegroom and his family presents which are termed, tzqem. nnxnnnix. This sham marriage (no anat) may last for several years, during which time the "wife" lives with her parents: there is no prohibition against her seeing her "husband", on the other hand there is no reason for her doing so, he is merely an old man, and she a little girl below the age of puberty, or even a baby in arms. This type of "marriage" has no connection with copulation. In 1922 there was in Bella Coola a little girl of about ten, (granddaughter of Robert Hood) who had been married by her grandfather to Captain Bob, a blind man of about sixty. I doubt if the little girl knew anything about it, at any rate it was a matter of unconcern to her. The parents of the "wife" are expected to help the "husband" on all occasions that he gives a ceremony, as if the two were really married, and this continues until the parents redeem (oskanu, literally "haul out") their daughter by the payment of tzaman timut at some m or other ceremony, stating the purpose for which the money is given. Careful parents often "marry" a daughter three or four times before the age of puberty. Should the parents be unwilling, or unable, to redeem their daughter she would be under stigma for life, though she would marry some man in the ordinary manner, her fictitious husband has no claims to her under any circumstances. When a girl so married grows up, marries, and has children of her own, the latter call their mother's fictitious husband "father", his children, "brother" or "sister" (though there is no marriage restriction), and he calls them "son" or "daughter". The fictitious husband often gives such children names, as if they were his own children, in the same way that his "wife" often brings names to him. It is a mark of pride for children to be able to say, if they are having a dispute with other children, "I have two (or more) fathers, how many have you?", and the other child is made keenly aware of his poverty unless his mother has done the same.

1665 If a man sees a person whose face greatly resembles a son, daughter, or other near relative, the person will often give a kusiut name to the man or woman concerned. Such a name is of course one of his own. Thus Billy Pollard saw a Bella Bella woman who was the image of his daughter, so he gave her one of his kusiut names; this transmission of name was validated at a public gathering at which Billy Pollard used a considerable sum of money. This sum was not returnable to him, because the woman was like a daughter to him.

During the summer of 1922 a Kitlobe stalt m worked at one of the canneries in Bella Coola. This man found a resemblance in Dan Nelson to a dead son and wished to give him a kusiut name. Instead of dealing with a serious matter of this kind in a serious way he said what he proposed once when he was drunk, and even sang the song connected with the name when a number of people were present. The relatives of Dan were justly indignant at this casual treatment of a serious matter, the proper way would have been to consult Dan and his relatives privately, and then given the name with proper solemnity at a gathering in Kitlobe, and at another in Bella Coola, with the essentila transmission of goods or money to validate it. This was especially called for in that the Kitlobes are not closely related to the Bella Coolas as are the Bella Bellas.

1665 If a man has been living, or copulating regularly, with a woman who is not his wife he will often sing in her honour on parting. Thus my informant once visited Kitlobe where he lived with a Kitlobe woman. On leaving he stood outside her house and sang of her beauty and goodness, and how grief-stricken he was at parting from her. On his return to Bella Coola he called all the people one evening (not an official summons) and sang the same song, his own composition, outside his house. The people learnt the song and repeated it frequently, not at ceremonies, but merely when they wished to do so. Such a song is called wat nam, and much resembles a mourning song. A woman leaving her lover often does the same, but in neither case is it obligatory.

1663 If a stalt m deserts his wife, or she him, it is a serious matter which must be discussed and settled by all the stalt m s. If they agree that it is a clear case of desertion the following ceremony takes place, or rather tooks place in the old days before white influence became important. My informant, a man of about seventy, saw it performed twice when a young man, and his knowledge of it was not complete. It will be convenient thxt to assume that a wife has deserted her husband and to speak of the deserted husband as X. (A deserted wife or husband is called qlayax m.)

The stalt m s meet to discuss the event, decide to perform the ceremony, and inform X of their decision, he taking no part in the preliminary meeting. The numusi m are told of what is planned and go to the woods where they practise five or six songs for the occasion, the large number corresponding to the large number used at a mourning ceremonial. Naw A new alkai'a and s nkwotzam are usually brought in for the occasion, one of the stalt m s taking each role. The songs contain as many foul expressions as possible, the aim being tox insult X's wife for her desertion, and to insult the man with whom she has run away.

When the numusi m hxx have prepared their songs the first part of the ceremony takes place. It is held in the house of one of the principal stalt m s, not in X's. ~~About [illegible]~~ A stalt m (it is such an important rite that a stalt m , not an alk , acts as messenger) summons all the kukusiut and the s saoks to the house. The songs are wordedas if it were X who were speaking and describing in uncomplimentary terms his wife's genitalia, the theme of one song being, "My wife hxx has xxxxxx pudenda like those of a black bear." Anyone present who wishes to do so calls out unsavoury details about his wife's, or hix an illicit love's, pubic organs, and these are added and incorporated in the songs till they have become as foul as possible. Everyone practises these songs till they have been mastered. Each of the stalt m s has contributed some food and all now partake of a meal, then the stalt m who is acting as alk bids thex women gather hx berries (the ceremony is always held in the summer) for the next day. This is (apparently) an intimation that the rite will be continued

on the morrow.

About 3.00 P.M. on this day everyone is called to the house, not only those who had been there the previous evening but amkl nsta as well, probably the only absentees being X's wife and kx the man for whom she had deserted him. (The conception of a woman leaving her husband except to go to another man seems unthinkable to the Bella Coolas.) Those who have learnt the songs sing them under the guidance of the nunusi m , while X dances. He wear a lynx skin belt, a headdress of weasel skins, as if he were a s sack, and sometimes above that a huge representation of the female organs. His face is blackened, as xxxxkxk are the faces of a number of men who follow as he dances around the fire. Foul expressions of all kinds are in order, the more foul they are the better are the people carrying out the principles of the rite. X shares in the giving of foul remarks, at one ceremony at which my informant was present X pulled some lynx fur from his girdle, and threw it in the face of a Tallio man present, whose wife had deserted him and for whom the same rite had long ago been performed, with the remark, "All Tallio women have hairy pudenda like that." At this ceremony a name is chosen for the man with whom the woman has deserted her husband, everyone uses his imagination to make the foullest possible designation, and the stalt m s chooses the most appropriate. Two of such names are, Sku tzos, "He whose face is wrinkled like a woman's organs" and X motzaik, "He who copulated with a woman on the beach in public sight."

If a stalt m should desert his stalt m wife the stalt m women carry out the same rite. The same type of songs are used and when they are being sung the deserted wife dances wearing on her head a representation of the testicles and penis, the latter connected with strings so that the dancer can make it assume the erect attitude.

Not only is the desertion by husband or wife a breach of the marriage contract, but it implants a stigma on the children which cannot be removed. A child can inherit names legally, can become a stalt m and so forth, but the black mark against his name cannot be eradicated, and an enemy can always lower his pride by reminding the child that his parents xxxx were not faithful husband and wife.

1666 Long ago intermarriages between Bella Coolas and Bella Bellas were fairly common, so that names, carrying with them stories, were passed back and forth between the two tribes. The Bella Bellas were accustomed to use the large cone-shaped whistles and understood how to summon siut for the initiates concealed in the qlusta [illegible] when a [illegible]m was taking place, [illegible] and how to dispel the siut at the end, but the Bella Coolas were ignorant of this. It so happened that no Bella [illegible] Bella woman brought to a Bella Coola husband the knowledge of such matters[illegible] until the time of Potl s, father of White Sam, an Indian about fifty years old. Potl s married both Bella Bella and Fort Rupert women, and through them brought to Bella Coola both the large whistles (qomo tz, "the breath of the stalt m), and the ability to call and dispel siut for the benefit of s saok initiates. This last power is called hail kila. The hail kilas in Bella Coola at the present are Reuben Schooner, Harry Schooner, Alexander Clallaman, and Willie Mack. Each of these derived his prerogative from Bella Bella and the story in which it is wrapped up should be identical for the four unless there have been minor forgettings. Reuben and Harry obtained the power through their mother. Each of these four has the prerogative of walking around singing and shaking his rattle at a s saok ceremonial.

1670 The use of s saok ceremonial at the death rites of a stalt m is justifiable irrespective of whether the deceased were a s saok.

1671 A person who walks in his sleep is mqlimoila. When a young man my informant was troubled by nightmares in which he saw a huge head, which frightened him so that he used to rush around the house tearing his hair and shrieking. He was cured of bad dreams by lying under a mat spread across a canoe which had just been chisselled out to the right thinness and was been hardened by fire, the smoke from which fumigated him as he lay beneath the matting.

1672 The large cone shaped whistles used for s saok ceremonial alone are called qomo tz, the smaller bladder whistles are termed ye x, and are used for kusiut rites.

1672 The Bella Bellas are expert composers of mourning songs.

1673 Among the first people to reach this earth was Qai et, who travelled far and wide. His house embodied a special style of architecture in that the upright corner posts were chiselled out so that they consisted of a series of raised discs on which rested the beams. His descendants have ever since built their houses of this type, anyone else desiring to do so must ask permission. This type of architecture is called nusialhosaista.

1674 It is customary for a married woman to be buried by her own family though her husband will often assist especially if they are poor, or if she has borne him children.

1675 Sometimes two men will agree to be sat to one another. This means that they will be good friends. Sat usually hunt togther, travel together, share each other's joys or woes, whatever one suggests, to that the other agrees. They may or may not be relatives. On one occasion two Stu x sat proposed visiting their respective loves in Snutl x, but did not intend starting before dusk. One of the two went out for a walk and failed to return before the time of leaving; his partner sought him in all the houses without success x so concluded that he had set out and hurried off after him. Soonx he heard sounds of laboured breathing as if people were carrying axx heavy burden and saw before him two men carrying two poles on which was a coffin. He realised that they must be s k, persons who use the dead for black magic, as Judas does.

It is a peculiarity of s ks that they are unable to turn around when performing their nefarious trade. The sat (let us call him sat #1) knew of this and determined to take advantage of it. First he shoved the rear s k so that the latter stumbled and caused his partner in front to do the same, but neither could turn around to see who was causing their trouble, and then he pulled the rear s k further to the rear. The s ks were greatly terrified. Then he suddenly called out "Wa " in their ears, and the sudden start caused them to fall down sk m, i.e. like dead from the sudden start.

Sat #1 bravely watched them; he assumed that sat #2 was within ear-shot, but even so he had done a brave action though everyone knew of the inability of a s k to turn around. At the same instant the two s k revivixed and angrily said to sat #1, "Atmanu", "You are very close to death." He replied, "No, it is you who are going to die," and called loudly for sat #2. The latter was some distance in front, in fact he could barely hear the other's call, however he answered and began to run back. The s k told him to call more loudly, which sat #1 did. When his partner was about one hundred yards away and could see what was taking place, #1 sat called out, "sat ai I am close to death", but the other answered, "No, it is they who will soon die." When he had joined the group they began to discuss matters. The two s k begged the two sat to conceal their knowledge of the s k's misdoings, promising to help them as a s k can and promising them kusiut names (the sat were amkl msta), but the sat refused. The s k were now in a bad plight, their evil misdeeds had returned on them since they were caught red-handed. Each now offerred a daughter to the sat , and the latter accepted, well content with their bargain. The two parties set off separately, the s k in all probability to some cave in the mountains, and the sat to their beloveds. The s k lived up to their promise, and each gave a daughter as wife to one of the sat who through this aid were able to give ms.

1676 When a person dies his story "stands up" in the person who receives the deceased's name, so that a story never dies.

1676 Frequently a person who performs the burial rites for another will receive one of the deceased's names in lieue of pay.

1677 On one occasion a man who was hunting on the crest of a hillside saw a s k climbing up. The hunter hid and as the s k drew near the top of the steep slope he shoved him so that he rolled to the bottom and fled away without even recognising his assailant. The latter said nothing about his experience, whereas if he had told the s k that he knew of the latter's evil works the s k would have paid him handsomely to keep silent about it.

1677 S k are evil creatures who have no fear of the dead and rob graves for coppers and other valuables. They are known to boil grease obtained from the inside of the human thighs for some of their evil medicines, but little is known of their work by any who is not himself a s k. They work secretly, sometimes alone and sometimes in company.

1682 After the burial of Dan Nelson's child, when the missionary had finished speaking, Schooner, acting on his own initiative, rose and spoke as follows--------

"Granddaughter (the baby was really his great-granddaughter but the same term, slemtz, was used), go with your grandmother (Mrs. Samuel King, buried two days before), go to the mountain above Tc mot whence an ancestral story came to my first father, go to the mountain on the other side of the river from there where Qai et came, then go to the north where there is the copper house with the raven inside, go to the Skeena with its whale, go to all the places where your family has stories and be happy. I do not want these ever returning deaths in my family, but I am powerless, ~~kmk~~ may no more Sik lik litn m (the evil siut that cause death) hunt us and carry us away. (Turning to the Carriers who had assembled as audience), thank you for coming to share our grief,

twice now in two days have you seen us in sorrow. (Turning back towards the grave), I have made ready the road for you (a reference to money distributed for this purpose at a ceremony held after the grandmother's death two days earlier). Your grandfather (mother's father, Joe Siwallis) and I are grieved: our families became united when your parents married, still more so when you were born, and now it is lost, when children were born I rejoiced, but now I am sorry. You are all right, you cannot fall down, you are supported (kisianmotla, the word has a physical significance as if the relatives named were sitting in a close circle and would prevent one of their circle, including the dead child, from falling down by the pressure of their bodies) by the stalt m names of your mother and your father, and by your grandmother and grandfather, your uncles and your aunts, and your other ancestors who have passed away and who lie here in Qomkotz. You rest with them, they will look after you and they are stalt m s, may your sleep be good. I am heavy with grief, it is my grandchildren alone who act as an anchor to me at Qomkotz, otherwise I would go to Te mot (the speaker's ancestral home), now that you are lost I may become light-headed and fly away, but No, I have other grandchildren and great-grandchildren, I shall kaxx bear up and be a man." At one point the speaker became lost for a suitable word and Jim Pollard, who was sitting on the ground nearby, suggested thexright expression.

Jim Pollard then rose and spoke, (it had not been arranged previously who should speak), "Children (addressing the parents), you have indeed been in trouble at this time, I know it, a few days ago your mother died, and to-day your daughter. But perhaps it is for the best. Remember how many of grandfathers and grandmothers (referring to ancestors) have gone before and will be waiting to receive the baby, it will be well with her. Death fears no one, stalt m s fall as wellk as lesser folk, but with the coming, the double coming, of death, do not let your own minds fall into despair. M Your mother (Dan's mother) never did an evil action to anyone, never said a harsh word to anyone, try to imitate her. See, I have neither father nor mother, they are dead, we all go the same way. Bear up Alhelax (Samuel King, step-father of kk Dan and

husband of the woman who died two days before.

Then Judas spoke very briefly, as with the others acting on his own initiative, "I am this day sorry for e ek l ka (Joe Siwallis, father of the child's mother) in his grief. We have put his child into the ground beside her grandmother, but it may be for the best."

Schooner entertained the bereaved parents at supper after the funeral and he affirmed (obviously believing what he said) that they were able to bear up only with the assistance of the good words spoken at the grave, otherwise their hearts would have entirely broken.

1686 At a funeral anyone other than the grave diggers can perform the cleansing ceremony with the spruce bough. If it be not done others will follow the deceased.

1689 Mrs. Samuel King died about 2.00. P.M. on June 27th. 1922. About 6.00. P.M. on the 30 th. her brother's daughter, any woman could have done so equally well, burnt near the grave the rest of the deceased's personal effects. People are afraid to burn them at night in case ghosts should return.

1692 Several years ago when Robert Hood fictitiously married his daughter granddaughter, a girl of about ten in 1922, to Captain Bob, the latter gave him $50.00. and a gasoline launch. Robert Hood should repay this with interest to Captain Bob when he redeems his granddaughter, but he is a poor business man, and there is considerable comment in Bella Coola because he has failed to do so, it is hinted that he will fail in this, thereby leaving his granddaughter under a stigma for life, and lowering Robert's already low reputation still lower.

1693 Large masks are made of birch, smaller masks of alder.

1693 Rotten wood (ot p) is used for (?) darkening fish nets.

1693 sk s tcalx, a name dereived from that of the stones used for playing or the latter from it, (? a fungus), is ground in water and drunk as a cure for venereal disease.

1695 If a person suffers fromx a cough and is seen to be constantly spitting into a dish a friend can cure the malady by taking some of the fresh saliva, mixing it with salmon roe, and putting it out so that the ravens devour it. If this is done four times the patient is cured, always provided that the ravens eat the food.

1695 The pounded bark and wood of the bush s tzhwatualalp (? spelling) when pounded togther in water is a medicine for venereal disease. The berries of this bush are as kax for the dead.

1695 Two men in Bella Coola and one in Kimsquit understood how to draw forth puss from the stomach.

1696 The juneberry is sk sk.

1698 Inkx a family the qwal m, eldest kxatkaxxaxxskx child irrespective of sex, has influence and adjusts matters.

1708 Long,long ago when the first people came to this earth it was very different from what it is now. There were no trees on the mountains, all was bare and hard like rock and flatter than at present. Also there was no sun, it was inside Nush mta's house. Qwax, the Raven, desired to get the sun for this world so went to the house and asked Nush mta for it. But he refused, and would only allow Qwax to play with it on the floor, the sun was inside some kind of container. Qwax was too wily to be satisfied with this, he opened the door and threw out the sun, breaking its container as he did so. In this way the sun was obtained for mankind.

The supreme god sent down a man and a woman at the head of Rivers Inlet in the beginning of the world. To the man he gave the name Kaspok am n, and to the woman Nuq iliah yaih n a. At this time the only clothing was of yellow cedar bark and animal skins. The couple begat children who in turn married and begat children until they increased in number, but Kaspok am n did not grow old. Near the settlement there was a lake on the shores of which the children often used to play, but they were in constant danger from a sqamsk whichlived in the lake, and which had in fact sucked in several victims. This sqamsk was a creature like a house, which could rise or fall in the water at will and was able to suck in victims through its mouth-door. Kaspok am n realised that the maker of mankind had given him power whereby he could slay this evil creature, accordingly he boldly entered the water and succeeded in passing into the interior of the house through an opening in the side, even he would have perished if he had tried the front door. Inside was a stalt m , whose name was Sqamsk like that of his house, and who wore a huge hat around which weasels were running. Many strange objects were hanging on the walls. Kaspok am n asked Sqamsk from where he had obtained all the s trange objects, and the stalt m replied, "If you are brave you will be able to get not only my possessions, but my house and my name as well". So it transpired: Kaspok am n remained for some time in the sqamsk's house and executed some wonderful paintings on the walls, then summoned the people to come and see them. Four times he did this, using the house for his ms, then he left.

He set out for a place on the south shore of North Bentinck Arm about two miles from its head, and almost opposite the site of the Tallio Cannery. As he travelled, a raven stalked along the road before him, carrying a copper in each ~~xxix~~ hand and calling out the road he should follow. He buiit his house, Tcakw lo , on the site he had chosen, ~~it was~~ an enormous structure, ~~house,~~ so large that the front door was invisible from the back bed room. In this house there lived perpetually ~~the~~ members of different groups of peopl: Fort Ruperts, Rivers Inlets, Bella Bellas, Kimsquits, and Bella Coolas, each ~~group of which used~~ using its special type of whistle. Kaspok am n lived in this house until he had given four ____ ms, then he removed to A h t ,near Tallio River on South Bentinck Arm. His house is still there, but it has become an island around which the clouds mass, ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ whenever a hostile raiding-party is approaching, so as to conceal ~~from them~~ their objective. From their long residence in this house the Tallio people understand the language of their Bella Bella, Fort Rupert and other coastal neighbours better than do the Bella Coolas.

1712 Very long ago there lived at Stu x a stalt m whose daughter, alia, was a source of perpetual worry. The girl was restless and disobedient, always wandering off and flirting with any man she saw, ~~and~~ even copulating with several. At last her father lost patience and told alia to ~~xx~~ go her own ~~xxx~~ way, he would have nothing more to do with her. She wandered ~~along~~ from place to place until she came to a road which led her to a large house inside which was a man. It was the supreme deity's house but she did not know it. He asked alia to come in and surprised her by calling her by name, and talking to her about the trouble she had had with her father. From this knowledge alia discovered that her host was the supreme god, S nhalotla himself. She slept for a night with S nhalotla, during which they copulated, and in the morning he told her to go home. She asked on what and he told her "On the power of my~~x~~ eye" whereupon he opened a hole in the side of his house and sent her sliding down to her father's ~~house~~

onk a sunbeam. ~~But~~ Though she had spent only a single night with S nhalotla, it was a night in the land of siut which corresponded to a year on this earth, and in that time she ~~had~~ conceived, passed through the period of pregnancy, and ~~gave~~ birth to a male baby of which S nhalotla was the father. alia carried this baby when she returned home. She waited ~~outside~~ without her father's house until a younger sister chanced to see her, and the latter rushed to ~~her~~ the mother saying, " alia has returned", but the old ~~mother~~ woman disbelieved and was angry. Another young sister of alia's confirmed the news, ~~however~~ so the mother believed and was glad. alia told them to spread clean sand on the floor for her and her child, as is always done for persons who have been in contact with siut, Then she took off a board from the roof and entered the house from above.

As time went on alia's son throve and grew and began to play with ~~the~~ other little boys. But he had inherited from his father some of the heat-giving power of the sun, so that he burnts his playmates. Naturally enough they were angry at this and showed their resentment by calling him a bastard. The child was mortified and at this insult, and told his mother who instructed him to prepare a bow and a large number of arrows. When he had done so, she ~~told him to fire~~ bade shoot upwards, which he did, the arrow going so far aloft that it stuck in the floor of Sonh itself. He ~~fired~~ shot arrow after arrow upwards and each lodged in the base of its predecessor until they formed a ladder between Sonh and earth. Up this he climbed, each arrow falling to the ground as soon as he had transferred his weight to the one immediately above. He proceeded to his father's house and told ~~his father~~ him how unhappy he was because the people on earth said he was a bastard. S nhalotla replied, "Never mind, my son, presently I ~~shall~~ let you do my work and then you ~~will~~ shall be more powerful than anyone on earth." ~~So~~ Next morning his father sent the boy off to act as sun, giving him the usual supply of heat; but the ~~boy~~ lad was so angry ~~that~~ he increased the supply of heat with the intention of wiping out the whole race of mankind. ~~Presently~~ Soon he saw some children playing and swooped down to slay them. It became so hot that the water boiled in ~~the~~ rivers and lakes boiled, and all the people were ~~roasted~~ stewed to death. Most of the animals hid and escaped, but not the black bear, who at

this time had a white coat which was burnt black and has remained this colour ever since, and the grizzly bear ~~which~~ was burnt to its present shaggy coat. The deer and the weasel failed to hide their tails both of which were burnt black; that is why ~~m~~ each has a black tip to this day. S nhalotla was angry at his son for slaying everyone, he retored ~~them~~ all to life and broke ~~his son~~ the boy in countless pieces which he threw down to earth as tutkw i, mosquitoes.

1716 Once upon a time Qwax the Raven and upana the Cormorant went fishing for halibut an art in which upana excels. They were in a canoe and both dropped their lines, but while upana caught halibut after halibut, Qwax caught none and began to get worried. Finally the canoe was filled with upana's catch, but Qwax had not got a single fish. This was such a blow to his dignity that ~~hexx~~ decided to have his revenge on ~~Qwax~~ upana. Qwax asked the successful fisherman, "What kind of a tongue have you that you are able to catch so many halibut?" upana was unwilling to show his tongue, but at last consented to stick it out, whereupon Qwax drew a knife, which he had hidden for just such a purpose, and cut out the foolish bird's tongue. On their return home many people assembled to greet them and were amazed at the large number of halibut caught. Qwax said "Yes, it is a pretty good catch; it was I who landed them all." Poor upana could not speak owing to the loss of his tongue, but he began to gabble and point to the fish as if he were counting them. Qwax looked at him and said, "Yes, the poor fellow is counting how many I caught." This is ~~the way that~~ how upana got his short tongue, and why he cannot talk as do other birds.

1718 Originally all towns were named after individuals ~~persons~~.

1718 In the beginning of time the supreme two sent down two brothers, Wa k s and Kwat n kzta, to Mt. Wa put some thirty miles up the Bella Coola River not far from Stu x. They looked around not knowing which way to go or what to do. Looking down they saw smoke arising, it was from Alkw 's fire, but they did not know whose it was, because not only were the people few in the land but no one knew anything about his neighbours. Kwat n kzta travelled slightly upstream till he heard the sound of beating, at which he was much puzzled. He advanced slowly till he saw a house on the roof of which he cautiously climbed and looked down inside. Many people had assembled inside the house; theyx were land-otters (niq h) giving a dance aided by alder sticks which beat time of their own accord. From this sight he obtained ukwala and used what he had seen when he was giving a dance of his own. His brother Wa k s went downstream till he came to a large house at Kakot t n outside which stood a huge fish skwa akwa (known to the whites of the valley as "bald-head"). No one was in this house and Wa k s took it for his own, as the supreme god had ordained.

XXXX 1720 Everyone who is not a stalt m or a slave is an atzqtut . The son of a stalt m first receives an atzqtut name, then if he works hard and is a clever business man he xxxxxxx can give a m and become a stalt m . The more times he gives ms the greater is his influence. Through failure to give the requisite ms a man may lose his position as stalt m, but his son, if able, may recover it.

1720 An influential person "chief", is a stalt m . Stalt m s always married among the sons and daughters of other stalt m s: if a stalt m fell in love with a slave woman and married her his children would be slaves. The same rule applies to an atzqtut if he should marry a slave woman.

1720 The Bella Coolas, Kimsquits, and Tallios considered themselves to be one people, but there was no supreme chief over all. In time of war the Kimsquits and Tallios always helped the Bella Coolas. Each village had its own leading chief, but the chief at Qomkotz was supreme over all. If anyone wished to fight against a neighbouring tribe he first went to Qomkotz and if the chief of this town agreed the matter was settled. All the people at Qomkotz were stalt m s but the chief of them all was the person with the name Sialxelax, now held by Samuel King. This name has been passed on from time immemorial, usually from a father to son, but if no son to a brother. This head chief always selected a man to act as palwat , "First runner", a sort of confidential messenger, selected for his ability, and not hereditary.

1719 As an instance of the manner in which the language is decaying the word tutulus q, meaning to grasp firmly with both hands, is now almost lost.

1722 In the beginning the supreme god, M s aia, Alquntam, or Smailotla, created, or caused to be created, manking in Nusmata, also called Nuskwaltnaista. From there he sent down to this earth all peoples, not only Bella Coolas, but Fort Ruperts, Carriers and the rest. To MK Mt. Nuslaxh m (the mountain immediately behind Qomkotz) he sent four brothers, the eldest Alquntamak s (or Hemlaix or Lalkwumais), the second ?, the third xh lqo m, and the youngest xwinaiza. They came as some animal but my informant has forgotten what. With them they brought the idea, perhaps a model, of a fish-dam (si maiq) which they built in the river immediately beneath the mountain where the small lake is now situated. xwinaiza had brought with him the prerogative of defending the river against any who would dare to break the law with regard to it, such as a widow or widower approaching it within one year of becoming such, an offender was killed. All obeyed this law, both on account of the punishment and because to break it meant breaking a divine law. This prerogative has since been transmitted and is now

held by Albert King as his right with the name xwinaiza. If the law be broken the salmon are insulted. The four brothers lived for some time at the base of the mountain then jealousy arose between them and the eldest moved to Qomkotz. He caught innumerable slamon in the river at that place so that he was able to give them to people from all over the world. It seemed as if the world was tilted so that its wealth flowed in upon him, accordingly he took for himself the name, Sia xelax or Sial lax. He was the eldest and chief of the four brothers and since that time the person bearing that name has been chief at Qomkotz.

1724 In the old days before the coming of the whites broke down all morals the parents looked after the morals of their unmarried daughters, and the girls themselves looked after their own. Children went to bed at dusk in the winter evenings, there was not the freedom to stay up till all hours of the night as at presnt. It was disgraceful if a girl were found not to be a virgin at marriage (NOTE. T.F.M. I failed to ask Albert King whether the Bella Coolas knew that blood appeared after the first intercourse, Schooner was not aware of this, and I am inclined to think that Albert meant it was disgraceful it it became known that a girl had been indulging in sexual intercourse before marriage) and her husband would send her back in disgrace to her parents who would be overcome with shame. A man found copulating with another's wife was killed on the spot by the aggrieved husband.

1726 The descendants of two families which have intermarried continue to remember the fact a nd to have regard for one another for many years after the exact knowledge of their genealogical connection has faded. Thus Albert King allows Kimsquit Johnny to share his house when the latter comes to Bella Coola even though the latter was born far down the coast and does not understand Bella Coola. It is known that Albert's father's father and Jonhnny's father were of thes same family.